

Sri Udupi Dhama Yatra

Sri Pajaka Ksetra / Sri Parasurama Ksetra



Their Lordship Udupi Sri Krishna

Holy town of Udupi is famous for its most revered Sri Krishna Udupi Temple. Udupi is said to have attained the status of *Vaikuntha*, because the Lord Krishna came here from Dwarka and stayed here in response to the desire of His pure devotee Sri Madhvacarya. This temple was founded by Sri Madhvacarya (A.D. 1238–1317), one of the greatest Vaishnava saints and proponent of *Dvaita* philosophy of Vedanta. Near Udupi there is a small village *Pajaka Ksetra*, which is the birthplace of Madhvacarya. This area of India is sometimes called *Parasurama Ksetra*. The word 'Udupi' means the 'moon' or 'the lord of the stars', because at this place the demigod of the moon Chandra, who was cursed by Daksha, came to worship Lord Mahadev for the purpose of being relieved from that curse. Lord Caitanya Mahaprabhu also visited Udupi as described in *Sri Caitanya Caritamrta Madhya-lila* chapter 9 verse 245. Udupi lies on the Arabian sea in the South Indian state of Karnataka. Since ancient times, Udupi is renowned as a holy place because it was a centre of Vedic scholarship and the site of two ancient temples - *Sri Ananteshvara* and *Sri Candramauleshvara*.

Udupi is in southern India, 1-hour drive from Mangalore which has international airport and is well connected to all parts of India by air, road and rail.

How Deity of Krishna came to Udupi?

The amazing pastime of how the Bala Krishna deity (Krishna in child form) crossed the ocean from faraway Dwarka to Udupi in the south is narrated in *Madhva-vijaya*, the biography of Madhvacarya. Madhva wanted to have a temple of Lord Krishna in Udupi so that the devotees could then worship and serve the Lord. It so happened that in Dwarka, one of the main places

of Krishna's pastimes on earth 5,000 years ago, a Deity lay concealed within a large mass of *gopi-candana* clay. No one knew the Deity was there, but because the lump of clay was exceedingly heavy, some sailors loaded it onto their merchant ship as ballast. On the ship's southward journey, just off the coast of Udupi, a tempest blew the ship aground on a sandbank.

On that very day, Madhvacarya absorbed in composing *Dvadasha-stotra*, his famous twelve-part poem praising Lord Krishna, had gone to the beach to bath or, as some say, to receive the Lord. And as he was composing those prayers, there was a heavy windstorm. There was a boat of merchant who was coming from Dwarka and he put so much of his life savings into the goods that he was taking to south to sell. But the storm was so turbulent that his boat was sinking. He was helpless and was about to die. And right at the last moment, he happened to see Madhvacarya sitting in meditation on the seashore. And he cried out because he saw, he is a yogi, a saint, maybe he could help me. He was taking shelter.

Merchant saw the beautiful form of Madhvacarya and in such a helpless state, he cried out "Help!". Madhvacarya had a saffron chadar on and he took that cloth and just waved it, and the storm disappeared and the ocean became calm. And then Madhvacarya just turned and waved, and the wind took his boat to the shore and everything was fine. So this merchant had full realization that this *yogi* saved his life, wealth and everything! And he came down with deep gratitude and bowed down to Madhvacarya and said, "I have so much wealth on this boat, I will give you anything you want. What can I give you; I will give you the whole boat!" Madhvacarya said, "I don't want anything. What do I need?"

"Devotees who have Lord Krishna in the hearts are *atma rama*, they are self-satisfied. If you are not satisfied with Krishna in your heart, no matter what you have, you will never be satisfied."

But the merchant really wanted to serve Madhvacarya and said, "I have gold, pots, boat! Anything, I will give you." Madhvacarya said, "You are coming from Dwarka?" He said, "Yes." He said, "Do you have any *gopi chandan*?" *Gopi chandan* is clay! In those days, that clay was easy to get in Dwarka, and sailors, in order to balance their ship would have *gopi chandan* because it didn't cost anything. For a devotee, *gopi chandan* is very important. Near Dwarka, there is a place called Gopi Talav, where Gopis came and bathed. The dust from the feet of all of the *gopis* became that clay. So from a businessman's perspective in those days, it was worth nothing; but for Madhvacarya, it was worth everything! It is the dust of the feet of Krishna and Radha and Gopis, and we put it on our bodies, it is called tilak. We put it on our foreheads, 12 parts of our body, and it's the way of consecrating our body, mind, words and life to Krishna.

So he said, "Please give me, you have some *gopi chandan*?" He said, "Yes, I have two mounds of *gopi chandan*!" Madhvacarya took two mounds of *gopi chandan*. Madhvacarya had just started back to Udupi with the large lump of clay when, but a short distance from the beach, the lump broke in two, revealing the handsome deity of Lord Bala Krishna and the deity of Balarama. But now the combined effort of 30 disciples of Madhva's could not budge the deity. Only when Madhvacarya himself embraced and lifted the deity as if He were a child did the deity consent to be moved. In great transcendental ecstasy Madhva carried the Lord four miles back to Udupi. On the way he completed the remaining seven parts of *Dvadasha-stotra*, reciting the verses out loud. Madhvacarya consecrated Lord Balarama's deity in the Vadabhandeshwara temple near the Malpe beach. In Udupi, Madhva bathed the Lord Bala Krishna in the lake known as *Madhva-sarovara* and enshrined Him in the Sri Krishna Matha. Srila Madhvacarya instituted rigorous standards for worshipping Sri Krishna, and whenever he was in Udupi he would personally perform the 13 daily worship ceremonies for the Lord.

How the deity of Bala Krishna had come to be buried in Dwarka?

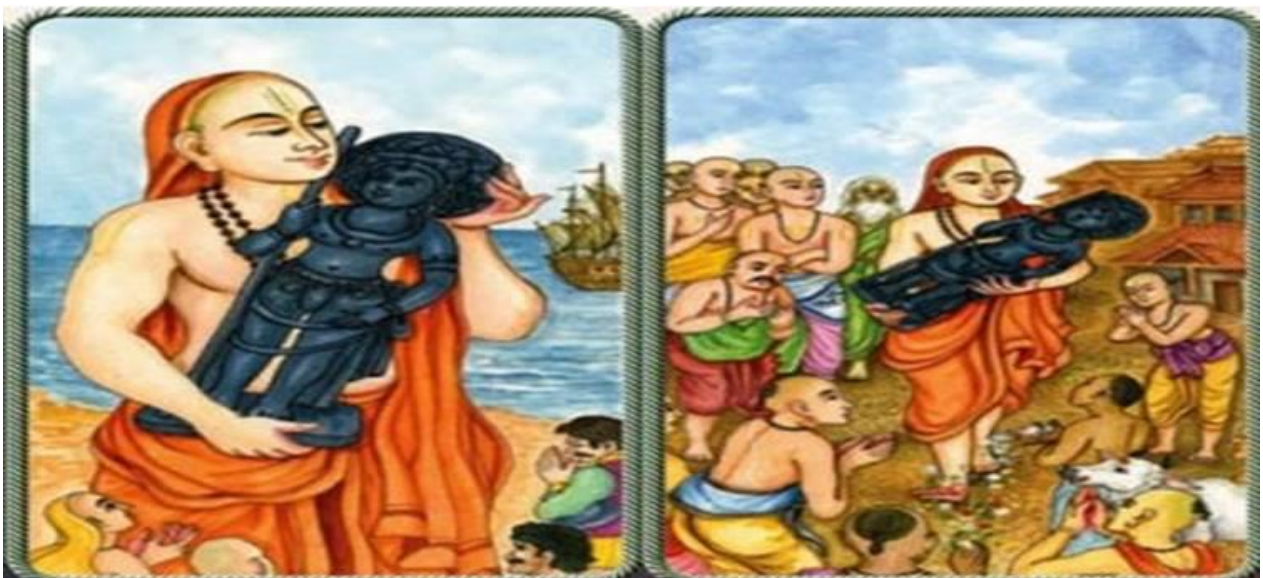
Madhvacarya knew the history of this deity. 5000 years ago when Lord Krishna manifested His pastimes in Dwarka, His mother Devaki expressed to Krishna in the inner chambers of their palace, that, "I heard so many beautiful *lilas* about your charming childhood activities in

Vrindavana. Yasoda, as Your mother, she was a witness; she could be the part of those childhood activities. I heard stories where You would just be a naughty little boy and You'd steal butter and You'd completely conquer everyone's hearts. By the time You came back to me, You were a prince! I want to see those pastimes that as Your mother, I never saw You as a little child."

So Krishna fulfilled Devaki's desires. He manifested Himself as Bal Gopal, little Krishna. And He jumped on her lap, drank her milk and then He went and started breaking butter pots, He was stealing, He was doing all this little childhood pastimes. He was holding stick and a rope for churning butter. As He was stealing, Devaki was completely mesmerized. She was thinking in her heart, I have never experienced such happiness as this, Your Vrindavana lila.

Rukmini, Lord Krishna's queen, was watching, and she never experienced such happiness as seeing Krishna's Bal lila of Vrindavana. She requested Krishna, "I want to worship You in this form as Bal Gopal stealing butter. Please give me a *murti* that I could worship?" So Krishna called Vishwakarma to carve that identical form that Rukmini was seeing of Krishna of Vrindavana as the butter thief, and he carved, out of a pure Saligram Sila, that form of Krishna, and in one hand He is holding a stick and in another a rope. Rukmini Devi, although she was personally serving Dwarkadisa Krishna day and night, her greatest happiness was in worshipping this deity form in the temple in her inner room of Gopal. Years later, when the Yadu dynasty went back to the spiritual realm, Arjuna, Krishna's dearest friend, brought the deity of Rukmini after the Rukmini had already left, and put it in Rukmini's garden. And over the years this deity was covered by *gopi chandan* along with the deity of Balarama, and was completely lost. So those sailors they didn't know, there was anything inside that lump of *gopi chandan*. But it was Lord Krishna's and Balarama's wish to come here to Udupi to be worshipped by Madhvacarya, and later to be visited by Sri Caitanya Mahaprabhu.

Before Madhvacarya's departure from this world, he appointed eight of his *sannyasi* disciples in-charge of the worship at Sri Krishna Matha and propagate Krishna consciousness. Today the responsibility for the worship is rotated in two-year periods called *Paryaaya* among eight *sannyasis* in disciplic succession from the original eight. During the fourteen-year interim period between turns at *parayaaya*, each *sannyasi* travels and preaches and raises funds for use when his turn for worship comes. Each *sannyasi* also heads his own Matha, where other deities, ones given by Madhvacarya to the original eight *sannyasis*, are worshipped. These eight Mathas are located along Car Street, a road that circles the Candramauleshvara and Ananteshvara temples and runs right past the main entrance to Sri Krishna Matha.





Merchant analogy: We can see an analogy in this pastime. That merchant who was on the ship is like the jiva atma and the boat is like the human form of life and the Arabian Sea (the ocean), is like the ocean of samsara. The purpose of human life is to take the jiva atma across the ocean of samsara to the abode of Krishna. That storm is like the attraction of the senses for their objects, lust, envy, anger, arrogance, greed, illusion, all of these human frailties, we want to be the controller, the proprietor, the enjoyer, and there are so many distractions! Mental distraction is desire for recognition, prestige, adoration and then there's the senses that want to feel something, touch something, taste something, hear something, smell something, see something, just enjoy.

That's like the storm, and that storm, if we get too attached to the attractions between the mind and the senses for the objects of this world, we sink in the ocean of samsara and in that sinking we take birth after birth after birth again. But Madhvacharya, in this case, he is the grace Krishna which comes through the grace of spiritual master (guru), the grace of Vaishnavas (sadhu), the grace of holy scriptures (sastra).

And like the man on that boat, when the jiva really realizes his helpless condition in this ocean of material existence and really understands how helpless we are in the storms of the temptations and aversions of maya, we cry out, we take shelter, and when we do, by the grace of the Lord, He helps us. And one of the first ways He helps us is he teaches us what really is of value. The man's wealth, everything else, Madhvacharya didn't give much value to that but gopi chandan, that had value. What is gopi chandan? We put the tilak of gopi chandan on our bodies to represent a Vaishnava life style. The gopi chandan represents the character, the aspiration, the sadhana, living a life of a Vaishnava. So the grace of Guru and the grace of Lord is they give us this type of life to live, to live as servant of the servant, to live with morality for Lord Sri Krishna's pleasure, to live as an instrument of compassion for Lord Krishna's pleasure.

yoginam api sarvesam
mad-gatenantar-atmana

Lord Krishna tells, "Of all yogis, one who abides in Me with great faith is most intimately united Me with in yoga and is the highest of all." So to actually receive, when we asked Srila Prabhupada, "What can we do to repay you for all you have given us?" He said, "Just sincerely accept this path of devotional service and share with others." That's the life of a devotee. Gopi chandan represents when we get the grace of guru we receive what he gives us, a life of service, a life of purification and through that grace, Krishna appears.

Parasurama Ksetra - Land of Parasurama: This area of India is called Parasurama Ksetra. Long ago, we read in Bhagavat Purana and other Puranas, The Supreme Lord Krishna appeared in His 6th incarnation as Parasurama. Seeing the egoism, selfishness, self-centered corruption among the power-hungry leaders of the world, He as the brahmana took the role of Ksatriya. And for 21 generations, He freed the world from such corruption, and ultimately He conquered the world. But He didn't do anything for Himself. When everything was in order and nice, He took the entire world, the everything He had conquered, and gave it to the brahmanas headed by Kashyapa Muni, and there was nothing left for Himself.

But He wanted a place to do His bhajan, but He could not take away what He had already given. So He came to this area and He shot an arrow with a mantra and arrow went out to the sea, and where that arrow landed, the sea receded and what was once ocean became land from Kanyakumari up to Rambh area of Gokarna. So He didn't take anything He had given. It was brand new land, and that is where He resided. And there are many beautiful stories that He personally appeared for the pleasure of His devotees in the form of the Ananteshwar murti in Udupi, who appears to be Lord Siva but it is Lord Vishnu. And close to there is Chandramouleshwar temple where Chandra, the presiding lord in the moon planet, performed tapasya and worshipped to Lord Siva. And Lord Siva appeared as the Siva lingam to him to bless him and to bless the world. So these, in this very ancient town of Udupi were the two temples.

Temples in and around Udupi:

1. Sri Krishna Matha Temple
2. Sri Chandramouleshwar Temple
3. Sri Ananteshwar Temple
4. Sri Vadabhandeshwara Balarama Temple and Malpe Beach
5. Sri Pajaka Ksetra
6. Sri Parasurama Ksetra
7. Sahyadri Sri Krishna Balarama Ksetra (SSKBK)
8. ISKCON Mangalore

1. Sri Krishna Matha Temple

Famous temple of Sri Krishna in Udupi, established by Srila Madhvacarya, is known for being an important religious centre for teaching the *Dvaita* or *Tatvavada* philosophy. Unique feature of Sri Krishna Matha temple is that the Lord is worshipped only through a window with nine holes called the *Navagraha Kindi*. The window is exquisitely carved and silver-plated. It has been a tradition in this temple to worship the Lord only through this window. Udupi is also famous for a staunch devotee, Kanakadasa.

Kanakadasa was a staunch devotee of Lord Sri Krishna in the 16th century. When Kanakadasa came to the temple to worship the deity of Lord Krishna, he was not allowed to enter the temple because he was of a low caste. At that time only the higher castes could go in the temple to offer worship. It did not upset him when he was not allowed inside, but he went to the side of the temple and prayed with intense devotion. The deity of Lord Krishna was so pleased that He turned Himself in the direction of Kanakadasa and also made the wall to crack, forming holes in the wall so that Kanakadasa could still see the Lord. In this way, the Lord reciprocated with His devotee and allowed Kanakadasa to see Him. Even today, it is the tradition that when pilgrims first come to the temple, they go to the side of the temple and view Lord through the same holes in the wall, now known as *Kanakakhindi*. Nowadays, this *Kanakakhindi* is decorated with colourful carvings depicting the 10 main *avatars* of Lord Krishna.



Sri Krishna Udupi Temple



Their Lordship Sri Krishna at Udupi



Kanakan Kindi and Kanakadasa- a staunch devotee of Lord Sri Krishna



Darshan of Udupi Sri Krishna from Kanakan Kindi

Madhava Sarovar: The tank is amongst the most sacred of ancient Thirthas in our country. Once in 12 years Mother Ganga flows into this Thirtha. In the south-west corner of the Madhva Sarovar is a beautiful deity of Bhagirathi seated on a crocodile.

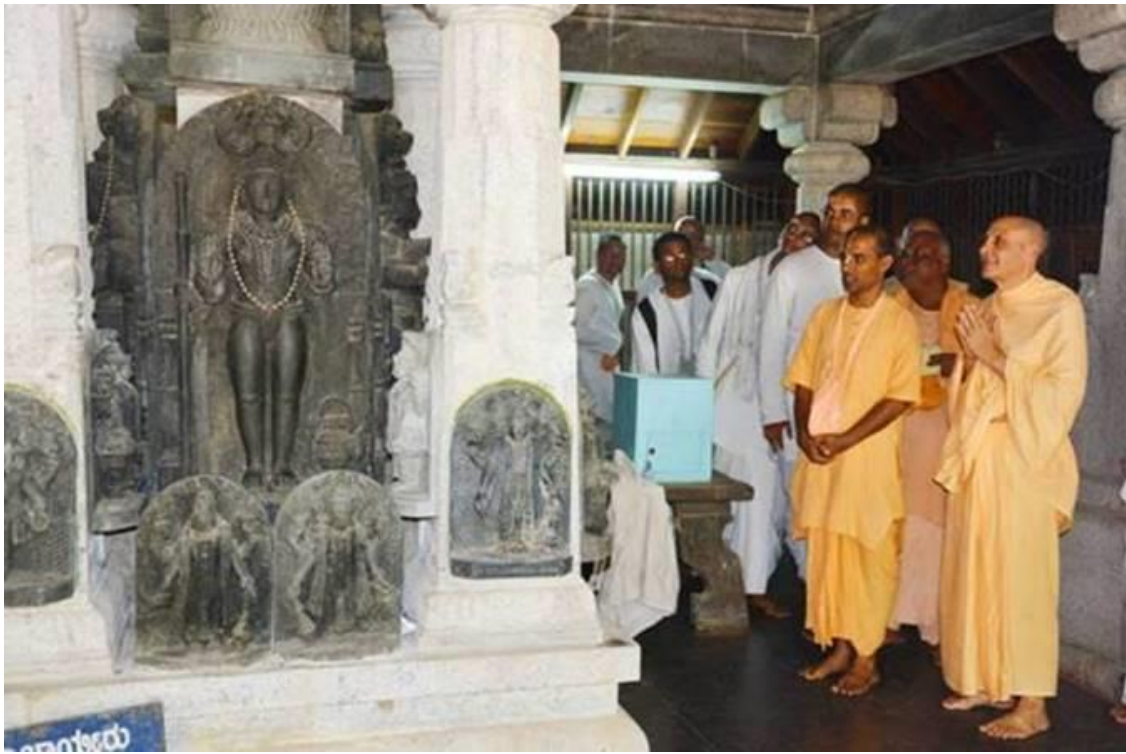


Sacred Madhava Sarovar

Akshaya Patra: This is a vessel given by Sripad Madhvacarya to the temple for never-ending Annadana.



Akshaya Patra

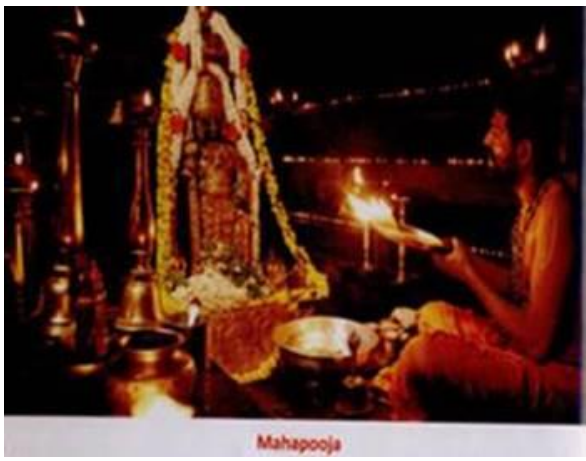


Transcendentalists taking darshan at Sri Krishna Udupi temple



Lord Nrsimhadeva inside the Sri Krishna Udupi temple complex

Garbha Gudi (Sanctum sanctorum - Altar of Lord): The Garbhagudi consists of 2 rooms. In the bigger room the Swamiji's perform the daily *tarpana*. There is also silver mantapa with the golden cradle where the *shayanothsava* of the Lord takes place. It is in the inner room that the deity of Lord Krishna installed facing west. There is a churning rod in the right hand and rope in the left and is the only one of its kind in India.



Bhojana Shala is the dining hall thousands of people honor Prasadam every day since the time of the Madhvacarya.



Bhojana Shala - devotees partaking Sri Udupi Krishna Maha-prasadam

Goshala: Inside the Temple is also a Cow shed (Goshala). Since cows are very dear to Lord Krishna, *Go puja* is one of the 16 pujas performed by Paryaya Swamiji. Paryaya Swamiji personally feeds the cows in the Goshala. Nearby there is the stable for elephants. There are two elephants "Lakshmeesha" and "Subhadra".



Goshala inside the Sri Krishna Udupi temple complex



Transcendental chariots used in service of Sri Krishna Udupi Temple



Rathayatra Festival at Sri Krishna Udupi Temple



Colorful shops inside the Sri Krishna Udupi temple complex

Ashta Mathas (Eight Mathas) of Udupi: Madhvacarya initiated *sannyasa* to eight of his *brahmachari* shishyas in order that they propagate the *Dvaita* philosophy and carry on the pujas to Sri Krishna. Sri Madhvacarya also gave each of the eight Mathas, a deity of the respective Matha. The Paryaya Swamiji assisted by the other Swamijis worships Lord Krishna. There is an elaborate code elegant ceremony governing the daily worship and festivals conducted at the temple regulating the mutual relationship of the eight Mathas. The names of

eight Mathas are: Sri Kaniyur Matha (Lord Nrsimhadeva is presiding deity), Sri Sode Matha (Sri Bhu Varaha is the presiding deity), Sri Puthige Matha (Sri Vitthala is presiding deity), Sri Admar Matha (Kallinga Mardhana is presiding deity), Sri Pejavara Matha (Sri Vitthala is presiding deity), Sri Palimar Matha (Sri Ramacandra is presiding deity), Sri Krishnapura Matha (Kalinya Mardhana is presiding deity) and Sri Shiroor Matha (Sri Vitthala is presiding deity).

2. Sri Chandramouleshvar Temple

According to legend, the moon's light was once reduced due to a curse by Prajapati Daksha, whose 27 daughters (the 27 stars, according to astrology) were married to the moon. To ward off this curse, Chandra (demigod of Moon) performed penance to Lord Siva on the banks of a holy pond, *Chandra pushkarini*. Chandra and his wives made their prayer at the Chandramouleshvar temple at Udupi, creating a *linga* that can be seen even today. Lord Siva being pleased, appeared and released Chandra off the curse, and restored its shine. This place has since been known as Chandramouleshvar and there is an ancient temple of this name. In Sanskrit, "Udu" means stars and "Pa" means lord. *Udupa* means "lord of the stars", the Moon. Hence the place where Udupa (Chandra) performed penance and obtained grace came to be known as Udupi. Since Lord Siva was worshipped by Chandra, the Lord is known as Chandramouleshvar. This temple is situated opposite to Sri Krishna temple. The Swayambu *linga* changes colour thrice during the day - black in the morning, blue at noon and white at night. The temple tank is known as *Chandra Pushkarini* or *Madhva Sarovar*.



Sri Chandramouleshvar Temple at Udupi



Sri Chandramouleshvar Temple



Sri Chandramouleshvar

3. Sri Anantheshwara Temple

This is the place where Madhigeha Bhatt, father of Madhvacarya came and performed *tapasya* every day for 12 years in front of this deity, worshipping and praying for a great son who will deliver the world. It was here, at this temple Ananteshwar, that one day as he was performing his prayers the *pujari* said that a great *avatar* of Vayu will soon be born by the mercy of Ananteshwar Vishnu. And we know that that great personality was Madhvacarya.

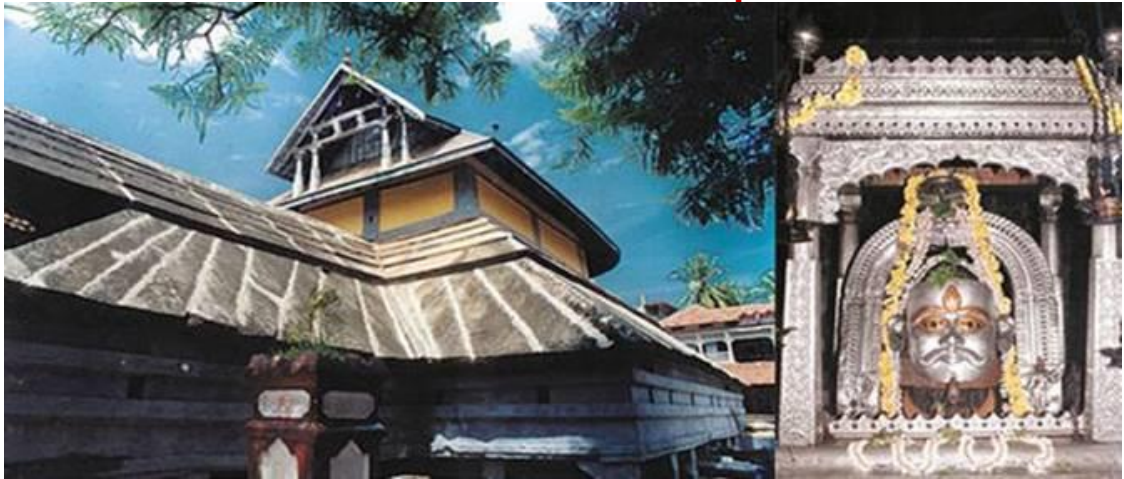
Madhvacarya would regularly give teaching's here for many years. In this place through the window one can see a silver *simhasan*, where Madhvacarya would sit and give his lessons from the scriptures. And when he was 79 years old, while giving lecture in this place, in the midst of his narration his body disappeared from earthly vision and went to Badrikasharma. And the garland that he was wearing just fell down. It was understood by his explanation before this wonderful pastime that his body would go to Badrikashrama to be with his Gurudev Vedavyas. But that his spirit would always be in Udupi.

This particular sitting place of Madhvacarya, is very important. Years later, one of the Swamis of the Madhava Sampradya decided to install a deity here. The night before the installation, Madhvacarya appeared to him and told him, "*You may not see, but I am always sitting on that seat. And you should not put this big piece of stone on my head.*" So they decided to not install the deity. But devotees with faith can understand that Madhvacarya is always sitting there. At this time we can have *darshan*.

The tradition in Udupi is, when people come, they first go to Chandramouleshvar temple and then take darshan at Sri Ananteshwar. Then we take the blessings of Madhvacarya, and then we go to the Udupi Krishna temple.



Sri Anantheshwar Temple



Sri Anantheshwar Temple

4. Sri Vadabhandeshwara Balarama Temple and Malpe Beach

Sri Vadabhandeshwara Balarama Temple located on the Malpe Beach in Udupi is dedicated to Lord Balarama, who is the elder brother of Lord Krishna. A unique aspect of the temple is that Lord Vadabhandeshwara faces Udupi Sri Krishna directly and vice-versa. The Deity of Lord Vadabhandeshwara here was installed by Sri Madhvacarya who had received the deities of Krishna and Balarama completely covered in *Gopi chandan* from the sailors of a ship which he had saved from being wrecked off the coast of Malpe beach. The deity of Lord Balarama fell on the beach and couldn't be lifted thereafter which was a sign that the Lord wanted to be stay at that spot. The pastime about how these deities came is described in detail above.



Lord Balarama



Devotees attending Krishna-katha at Lord Balarama Temple



Malpe Beach



Beautiful sunset at Malpe beach

5. Sri Pajaka Ksetra
Birthplace of Sripad Madhvacarya



Sripad Madhvacarya – The Proponent of Dvaita Philosophy

Dvaita, the distinction between jiva and paramatma. Eternally, every jiva is distinct from every other jiva, and there are unlimited jivas, and every jiva is always distinct in the subordinate position as the servant of the Supreme soul, the paramatma.

Pajaka Ksetra is 12 km from Udupi. Sripad Madhvacarya appeared here at the foot of hill called Kunjarugiri. It was at this place that Lord Parasurama created four ponds namely Gadathirtha, Parashuthirtha, Banathirtha, Dhanushthirtha. Even to this day one could see the spots where the Acarya spent his childhood and performed pastimes. The *Acarya* appeared in fulfilment of the prayers offered at Ananteshwara temple by his parents who were Shivalli Brahmins.

We understand from our *acaryas* that Vayu had three incarnations: 1st is Hanuman ji, 2nd is Bhima, and 3rd Sripad Madhvacarya. It is explained that when great personalities have longing in their heart, it is *Paramatma* that inspires them. At that time the Mayavada teachings of Sripad Sankaracharya were predominant in India. There was practically nowhere that anyone could find the proper understanding of the Vedic scriptures. As described in Vishnu Purana, Lord Siva was ordered by Vishnu to take birth as Shankaracarya to create a Mayavada conception of the Vedas for the purpose of promoting the effects of evils of Kaliyuga. He established the authority of Vedas. But the authority which he conceived was undermining the very purpose of the Vedas: *jiver svarupa haya krsnera nitya dasa, we are the eternal servants of Krishna.*



Pajaka Ksetra



Sripad Madhvacarya's house in Pajaka Ksetra



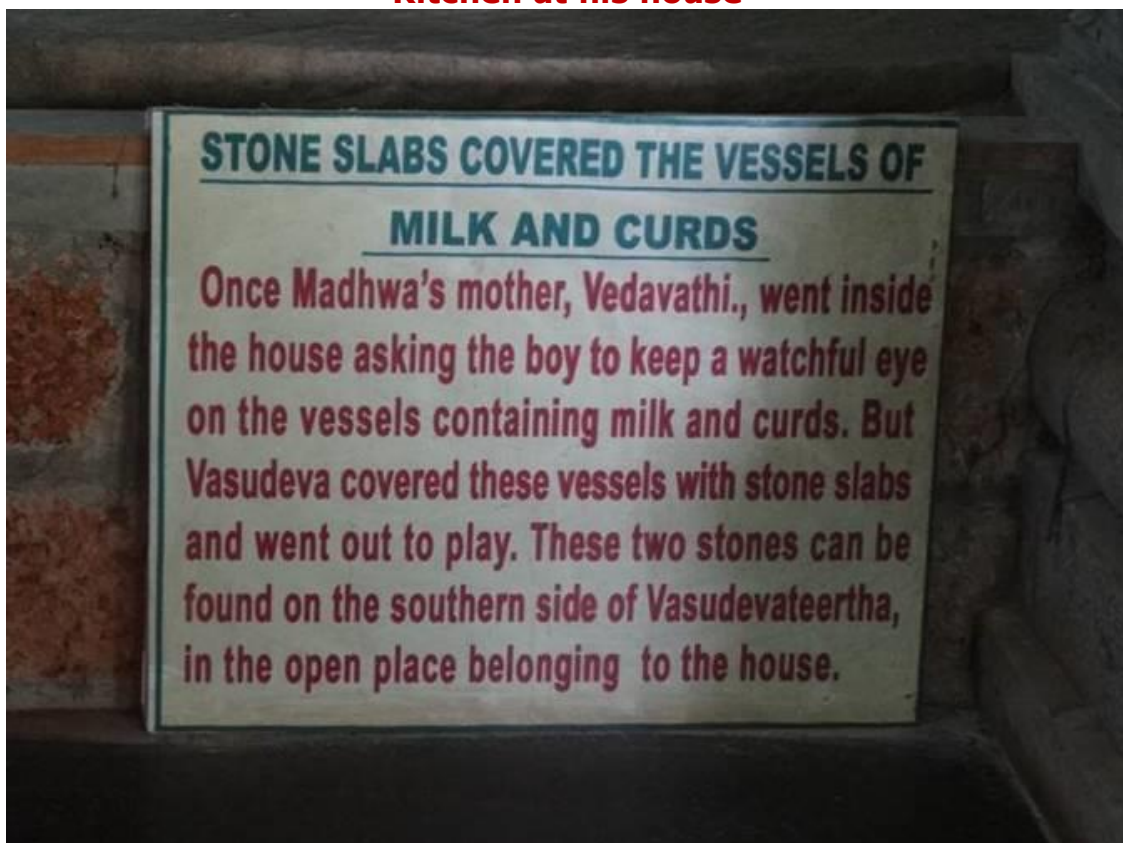
Sri Anantha Padmanabha deities at the house of Sripad Madhvacarya



Madhvacarya father's well



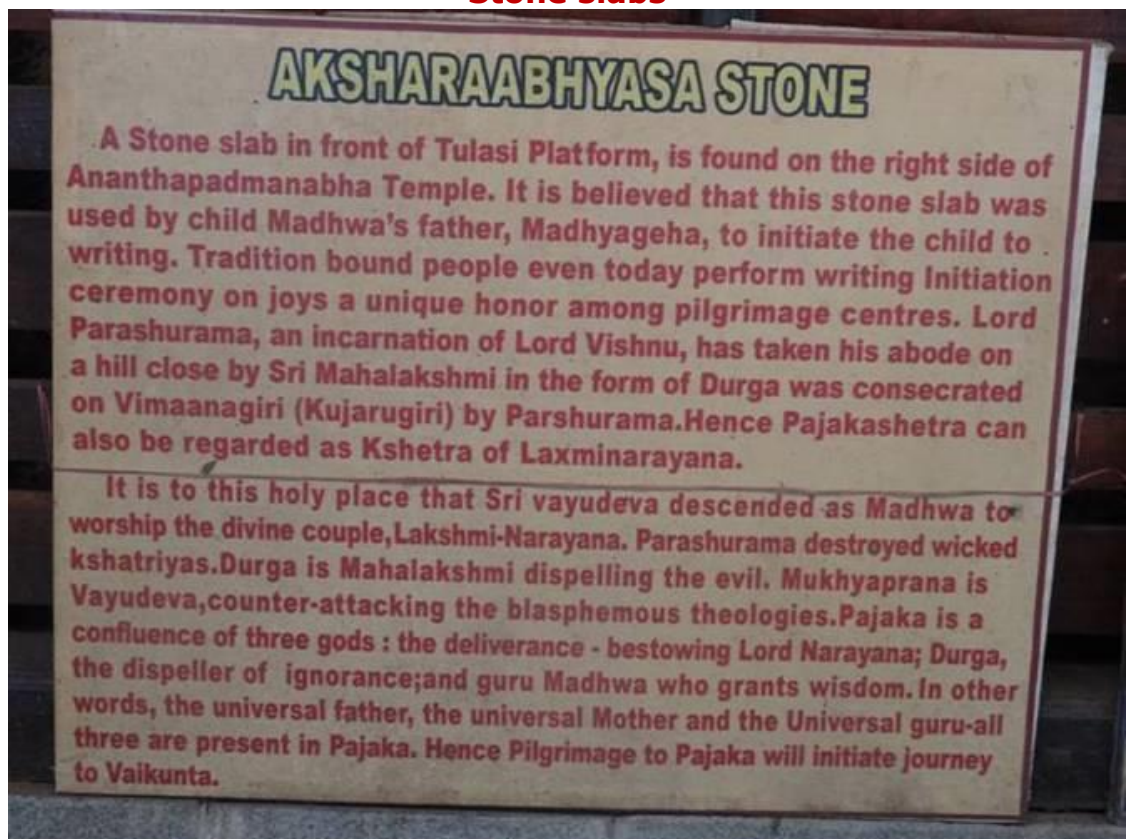
Kitchen at his house



Once Madhvacarya's mother, Vedavathi went inside the house asking the boy to keep a watchful eye on the vessels containing milk and curds. But Vasudeva covered these vessels with stone slabs and went out to play. These two stones can be found on the southern side of Vasudeva tirtha in the open place belonging to the house.



Stone slabs



Aksharaabhyasa Stone

A stone slab in front of Tulasi platform is found on the right side of Anantha Padmanabha Temple. This stone slab was used by Madhva's father, Madhyageha to initiate the child to writing. Tradition bound people even today perform writing initiation ceremony.



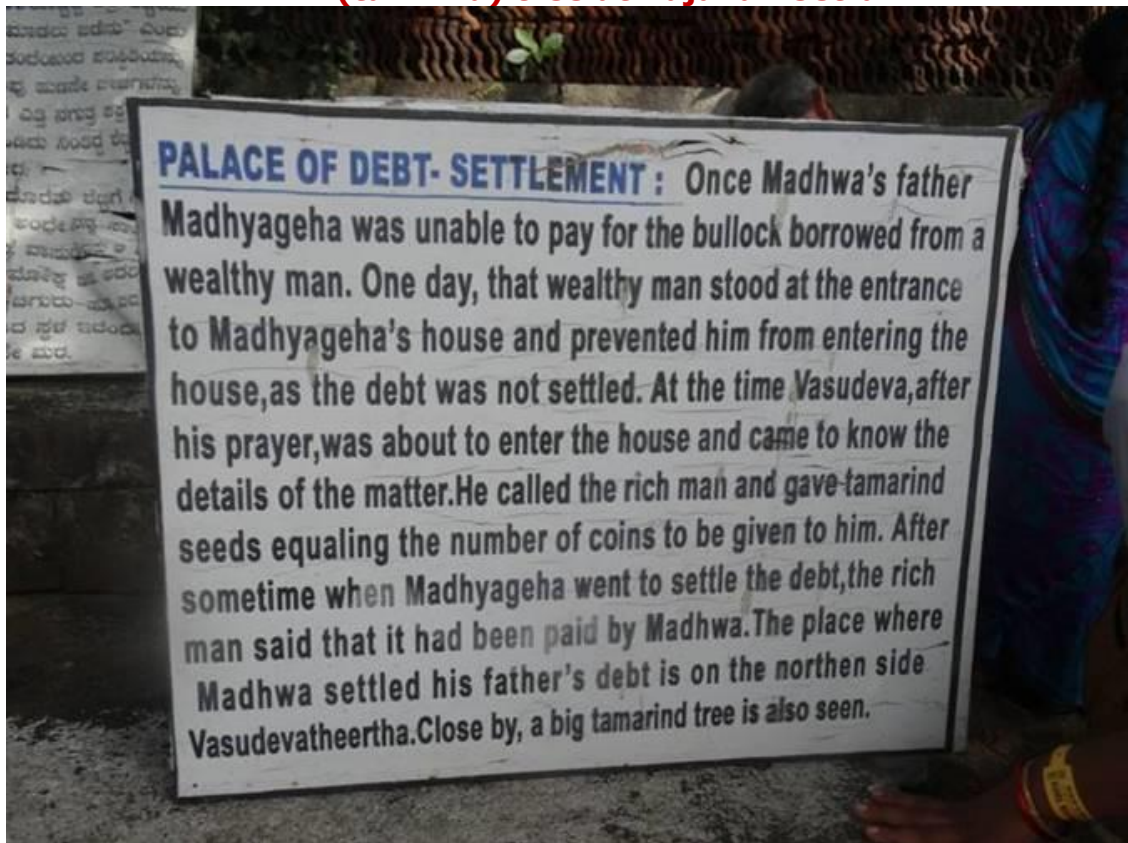
Sripad Madhvacarya's writing stone

Tamarind tree pastime: One day a businessman came to the house. He had loaned the father of Vasudeva some money to buy 2 oxen. His father, Madhygeha Bhatta was struggling as farmer and he was not able pay the debt. In those days, there was such a sense of honour and integrity that if a guest came to one's house, whoever it was, until they are satisfied, one wouldn't eat. In those days people to get their debts paid, would come to the house and they would sit down right at the doorsteps and fast. What does that mean? That meant, you cannot eat, you cannot go anywhere out, and you cannot even drink water until your guest is satisfied.

So Vasudeva came home after playing and saw this man sitting on his doorstep. He said, "*Why are you here?*" The man didn't answer. Then, he asked his father, and said, "*Father, it's already beyond time for taking Prasad. Why are you not taking Prasad? Let's go and take Prasad.*" Father said, "*I cannot take Prasad.*" Vasudeva understood. He came to the man at the door and he said, "*You please come with me.*" He was so beautiful, so charming. No one could refuse him. So just over here is a tamarind tree which has immortal history. He brought him to this tamarind tree and Vasudeva filled his own hands with tamarind seeds and offered them as a gift. The man opened his hands and Vasudeva filled his hands with these tamarind seeds. He looked in his hands, and each tamarind seed turned into gold coins, exactly the amount of the debt and more. So, this man came to Madhvacarya's father and told him, "*Your debt is paid. Thank you very much.*" And then they took nice Prasad together.



Imli (tamrind) tree at Pajaka Ksetra



Imli (ta



Vasudeva Kunda at Pajaka Ksetra

Banyan Tree and Vaishnava dharma: One day when Vasudeva was loitering with a stick in his hand, his father asked him why he was holding that. The son answered, "I will establish Vaishnava dharma." Father said, "In this age of wicked people, the propagation of Vaishnava dharma is possible only when the dry stick in your hands sprouts." Immediately, Vasudeva planted the stick in the soil and the stick sprouted and gradually grew into a big tree. Though a demon called Manimantha, in the form of a serpent, bit the tree to kill it, the tree didn't die. This big banyan tree is near Vasudeva kunda. This tree reminds the Vatavriksha found in Gaya. The tree is symbolic of Madhvacharya replanting the *Vaishnava siddhantha*.



Banyan tree at Pajaka Kshetra



Banyan tree

Killing of Maneman: Once, close-by at a place called Vimangiri, little Vasudeva was playing. The demon Maneman took the form of enormous poisonous snake, and he launched to bite and devour the little boy Vasudeva. Vasudeva, with one toe, crushed his head. While he was doing this, he was late for lunch, so his mother called him. She was really worried; he was a distance away. So, to not worry his mother, with one jump he went all the way from this rock to his home. Madhvacharya's footprint is still there along with the print of Maneman.



Maniman snake demon killing place



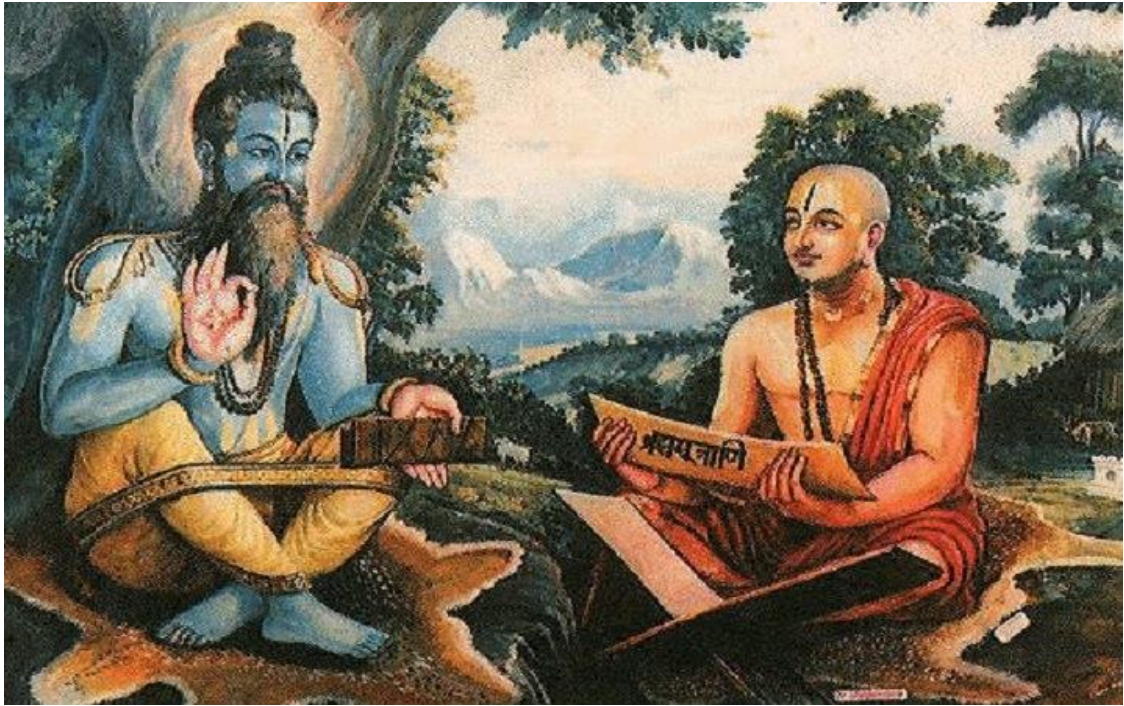
Exact spot where Maniman snake demon was killed



Gada Kunda



Gada Kunda



Meeting of Madhavacarya and Srila Vyasdeva above Badrinath

6. Sri Parasurama Ksetra

Sri Parasurama Ksetra is walkable distance from Sri Pajaka Ksetra. There are temples dedicated to Lord Parasurama, the 6th incarnation of Lord Sri Krishna. *Sri Dasavatara-stotra* describes:

*nksatriya-rudhira-maye jagad-apagata-papam
snapayasi payasi samita-bhava-tapam
kesava dhrta-bhagupati-rupa jaya jagadisa hare*

O Kesava! O Lord of the universe! O Lord Hari, who have assumed the form of Bhrgupati [Parasurama]! All glories to You! At Kuruksetra You bathe the earth in the rivers of blood from the bodies of the demoniac ksatriyas that You have slain. The sins of the world are washed away by You, and because of You people are relieved from the blazing fire of material existence.



Devotees on the way to Sri Parasurama Ksetra



Sri Parasurama Ksetra



Sri Parasurama Ksetra



Sri Parasurama Temple Kunjarugiri



Lord Parasurama



Lord Parasurama



Lord Parasurama



Beautiful view from atop Sri Parasurama Ksetra

7. Sahyadri Sri Krishna Balarama Ksetra

Sahyadri Sri Krishna Balarama Ksetra (SSKBK) is located 3 km from the small town of Hebri and 30km from Udupi in Karnataka. It's a very beautiful and tranquil place! Even until now, the village folks here take part in all types of Vedic practices such as flute playing, cow grazing and bathing in a tranquil stream that winds its way besides the farm. At the *Sahyadri Sri Krishna Balarama Ksetra* complex lives Srila Prabupada's cherished dream of a Varnasrama College named as 'Sahyadri Varnasrama College' being nestled at the foothills of the Sahyadri Mountains on the Western ghats. A bull driven Rath lifts water from an open well, mud bricks are hand made from the land's natural clay soil, sugar cane juice is extracted using ox power

then boiled into pure homemade gur and paddy is harvested and husked by the local devotee residents. The real pride of SSKBK is its Varnasrama College that provides a 3 months course on farming, cow care and spiritual life. Blueprints have been drawn and readied for the construction of an awe inspiring Krishna Balarama temple, which, like the Sahyadri Varnasrama College, looks set to continue Srila Prabhupada's dream. SVC has both full time faculty members who reside on campus at SSKBK as well as visiting faculty members who come for specific courses. His Holiness Bhakti Raghava Swami Maharaj is the resident *sannyasi* at SSKBK and has attended all the Varnasrama college sessions since the inception of the college in 2009.

Address: *Sahyadri Sri Krishna Balarama Ksetra (SSKBK), Near Bangaragudde School, Bangaragudde, Hebri, Karkala Taluk, Udupi - 576112.*

Websites: <http://www.srisurabhi.org/projects/sahyadri-sri-krishna-balarama-ksetra/>

<http://www.srisurabhi.org>

<http://www.iskconvarnasrama.com/home/sahyadri-sri-krishna-balarama-ksetra/>



Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



Sahyadri Sri Krishna Balarama Ksetra



Their Lordships Sri Sri Kanai Dauji



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-Acharya of International Society for Krishna Consciousness (ISKCON)



Om Sri Surabhyai Namah



Sahyadri Surabhi Goshala



Sahyadri Surabhi Goshala



ISKCON Daiva Varnasrama Ministry



Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



Beautiful and tranquil Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



Beautiful and tranquil Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



Beautiful and tranquil Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



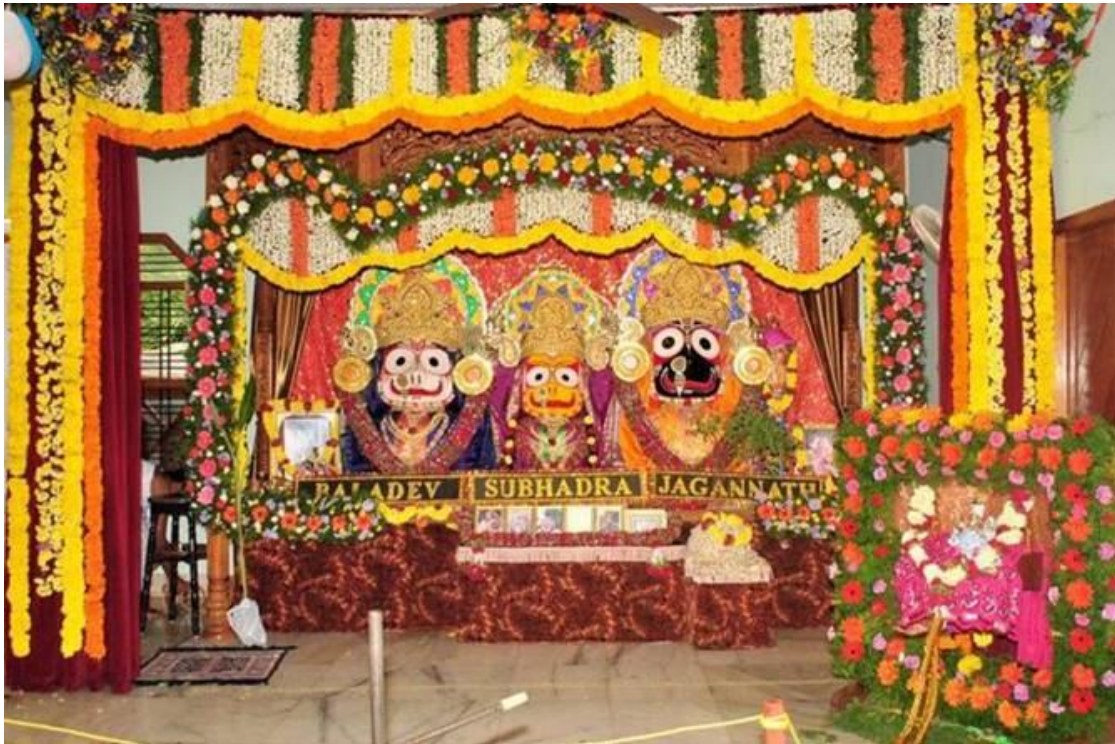
Beautiful and tranquil Sahyadri Sri Krishna Balarama Ksetra (SSKBK)



Beautiful and tranquil Koodlu tirtha water falls, near Hebri

8. ISKCON Mangalore Temple

Address: ISKCON Mangalore. Sri Jagannath Mandir, Kudupu Katte Bus Stand, Opp. Govt school, Near Ananta Padmanabha Temple, Kudupu, Mangalore- 575028.



Their Lordships Sri Sri Jagannatha Baladeva Subhadra at ISKCON Mangalore Temple



Lord Sri Krishna at Udupi



Udupi is in southern India, 1-hour drive from Mangalore which has international airport and is well connected to all parts of India by air, road and rail.



His Holiness Radhanath Swami Maharaj at Udupi Yatra 2014

Directions to reach Udupi:

Udupi is in southern India, 1-hour drive from Mangalore which has international airport and is well connected to all parts of India by air, road and rail.

Life and Pastimes of Sripad Madhvacarya

Please refer to:

Day 1: <http://radhanathswamiyattras.com/humpi-udupi-yatra-2014/early-life-of-srila-madhavacarya/>

Day 2: <http://radhanathswamiyattras.com/humpi-udupi-yatra-2014/radhanath-swami-on-the-pastimes-of-srila-madhvacarya-2014-yatra-udupi-day-8-evening/>

Day 3: <http://radhanathswamiyattras.com/humpi-udupi-yatra-2014/radhanath-swami-speaks-during-yatra-concluding-session-2014-yatra-udupi/>

Videos:

Udupi Yatra - Day 1 evening: Early life of Srila Madhvacarya:

<https://www.youtube.com/watch?v=PCLR7i1XK-Q>

Udupi Yatra - Day 2 evening: Pastimes of Srila Madhvacarya:

<https://www.youtube.com/watch?v=PCLR7i1XK-Q>

Udupi Yatra - Day 3 evening: Udupi Yatra concluding session:

<https://www.youtube.com/watch?v=k7ZcYK-Muwg>

Udupi Yatra album by HH Indradyumna Swami Maharaj:

https://www.facebook.com/indradyumna/media_set?set=a.10205001419178138.1073742429.1321748113&type=3

Holy Pilgrimages: www.Holy-Pilgrimages.com

Facebook: www.facebook.com/HolyPilgrimages

Holy Dham: www.HolyDham.com

**Hare Krishna Hare Krishna Krishna Krishna Hare Hare |
Hare Rama Hare Rama Rama Rama Hare Hare ||**